Christian Secretary.

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MISSIONARY INTELLIGENCE.

From the Baptist Missionary Magazine for August.

Recent Intelligence.

Mr. Slafter, in Bangkok, under date of Nov. 21st, 1840, thus writes of the health and other circumstances of the mission.

Aside from sister Reed's afflictions, no very serious illness has visited the mission since my arrival.

Br. Dean, whose health has for a time been rather poor, is now encouragingly better. Br. Goddard, who with his family, arrived here from Singapore, Oct. 15th, 1840, will soon be able to render br. Dean the assistance for which he has so long prayed.

The presses have struck off all the revised translations left us by br. Jones, and a school book; and are now occupied in printing new editions of tracts. Chinese block-cutting and printing have gone on as usual, and two tracts have recently been prepared for circulation.

We have quite a good supply, and it is our present design to travel through the country, and scatter them now while we are allowed to do so. As the cool season has now set in, we shall start soon.

The people are being enlightened, and are as usual, daily calling for books. They sometimes stop to dispute, but except the Chinese, none are yet ready to give up all fear of man, and become open disciples of Jesus. However, the Lord be praised that the Chinese church prospers. Two persons have lately been received as members, making in all *fifteen*. May we soon have a great ingathering of these poor, thoughtless Siamese!

DENMARK.

A letter has been received from Mr. Oncken, while on a visit to England, for the purpose of obtaining testimonials in reference to the character and standing of the churches in Denmark. Like testimonials were some time since sent from this country. The obj[illegible] Danish authorities, that those churches are recognized, and are regarded as in good and regular standing, by the Baptist denomination in the United States and England. This fact, it is thought, may have some weight with the Government, in inducing a spirit of forbearance and toleration towards our brethren.

The letter is dated Stockton on Tees, (Eng.,) June 29, 1840.

My visit to this country has been so far prosperous, that I have obtained the necessary testimonials from the Baptist Union for our persecuted brethren in Denmark. These have been transmitted, and with those received from your Board, will, I hope, prove of essential service to them. I have also urged our brethren at Leeds, who so kindly came over to our assistance at Hamburg, about a year ago, to send a deputation to Copenhagen for the relief of our brethren there. I have promised our English brethren also to write to your Board, and beg of them to send a brother minister from America. I am well aware that I am asking for a favor which will be attended with difficulties, sacrifices and expense, but the object for which it is claimed is of so great importance, that I hope these will be cheerfully made when I have stated the present position of that mission.

Our dear brother, Peter Mönster, is still in prison, though his health—owing to close confinement—begins somewhat to fail, but not a murmur escapes his lips. All his letters bear evidence of confidence in God, and in the triumph of the cause for which he is suffering. His brother, Adolphi Mönster, succeeded him in the pastoral office, in the beginning of May, when the church gave him a unanimous call. On the 13th of the same month, he baptized thirteen persons, and on the 19th he was arrested, underwent an examination which lasted six hours, and was then put in prison. A considerable number of the members of the church have also undergone a long examination. The church is, however, still prospering. The members remain firm, and both the dear sisters Mönster, now separated from their husband, do honor by their holy resignation to the cause of Christ. At Aalborg, br. F——, the superintendent of the church, has also undergone an examination before the civil authorities, and we may expect that he will also be deprived of his liberty. Notwithstanding these persecutions, the number of converts is increasing, not only in the three churches, but also on Zeeland, where according to a letter from the schoolmaster, Erasmus Sörensen, twelve persons wish to join our communion. A deputation from your Board, and another from the Baptist denomination in England, to the court of Denmark, would under these circumstances, be highly desirable, and would, we may hope, be attended with important results. At Hamburg we enjoy both external and internal peace, and the cause is still progressing. After staying a few weeks with the church I intend to go to Memel, and, if possible, to visit the Menonites along the Vistula. If God blesses this intended tour, it may lead to great and important consequences. Let us pray for much and expect much of that heavenly influence, without which all our efforts will prove fruitless. May the Lord Jesus still constrain us by his love to work whilst it is called to-day, and to endure for him and his elect's sake, every trial to which in his providence we may be called!

WEST AFRICA.

Rev. W. G. Crocker, of the Madebli station, recently arrived passenger in the Rudolph Groning, from West Africa. He visits this country on account of impaired health, expecting to return to the field of his labor, so soon as the improved state of his health and strength will permit. He left the other missionaries well, though much afflicted by the sudden and unexpected death of Mr. and Mrs. Fielding. The letters containing particulars of their sickness and death, and which were despatched by the way of England, long before Mr. Crocker left, have not yet reached us.

Siam.

JOURNAL OF MR. DEAN, AT BANGKOK.

Conversation with a Chinese boy—Customs of mourning among the Siamese.

Sept. 1, 1840. I have just been conversing with Apu, the former associate of the boy who died here last Sabbath, relative to the loss of his friend: and his own thoughts and feelings on the subject of death, and the service of God. He seems to feel that God is thus speaking to him directly, and says he is thankful to him for sparing his life and giving him an opportunity to prepare to follow his friend to the grave. His feelings and judgment appear now to be in favor of a decided avowal to be for the Lord: and the only consideration, as he says, which deters him from it, is the fear that he may be left to fall away after once professing attachment to Christ, which he thinks would be a greater sin than he has ever committed.

Rosemina, a little girl in the school, by her frequent questions on the subject, is evincing a concern of mind which encourages us to renew our prayers that God may make this the accepted time for her salvation.

5. This morning as the school-boys came in to worship, we discovered a red cord tied around the wrist of each boy as a badge of mourning for their former school fellow. On inquiry, we ascertained that in addition to the affectionate remembrance of which this was a token, it served to keep off the spirit of the departed, concerning which they entertain some fears, and also to guard against any infection which might arise from having come in contact with the dead body, or from visiting the room in which he died. These cords were purchased by a friend of theirs and presented to them, somewhat in the manner that a person is said in China to present a piece of white cloth to each of the relatives of a deceased person, to be used in wiping away the tears during the season of mourning.

The Chinese wear the badge of mourning three years for a parent, one year for a grand-parent, three years for a husband, [illegible] white shoes or a patch of white on the top of the shoe for one hundred days. After the death of the emperor, no person is allowed to shave for three months. The mourning apparel is white, and among the Chinese here, it is customary, after the death of a man, to have the house ornamented with papers written with blue ink. In their own country, the Chinese keep the corpse of a friend, if he be a man of wealth or distinction, for many months or years, waiting to find a fortunate burying place. Men of wealth here, soon after death, are placed in a coffin gorgeously ornamented, and followed by an extensive procession of boats, are taken to some *wat* and burned. It is not customary for Chinese to follow the remains of a wife or child to the grave, but great stress is laid upon the filial duty of children to parents, which includes the offerings made to ancestors. A young widow is some times known to remain many years in widowhood, and even to go down to her grave in mourning for her husband.

Monthly concert—Application for tracts.

6. We have to-day observed the monthly concert with the Chinese church, and one of the school-boys engaged in prayer with us for the conversion of the world. A number of the brethren were absent from worship to-day, but a few persons were present who are not accustomed to meet with us, and who manifested a good attention to the word communicated. Keokcheng conducted the exercises in the chapel. At the prayer meeting, Chekheng requested that his aged father in China might be particularly remembered in the prayers of the church. In case the English and Chinese should resort to arms in the settlement of their affairs, he is so located as to be exposed in his life and property.

We have for the last few days suffered extremely from the heat. Though the thermometer has been down to 78 deg. in the morning, it has risen to 90 deg. at 4 o'clock, P. M., in the shade.—On the whole, the last month has been the most trying to the health of foreign residents here, of any month at the same season of the year, and perhaps than any month in any season, for the last five years. We have great reason for gratitude that the lives of all the missionaries have thus far been preserved. We trust the coming cool season will bring us much relief.

We enjoyed an interesting season of worship at the house in the bazaar this afternoon, though there were but few persons present. Among the number was a little boy who, at the close of the service, said his father and a number of his associates residing at *Bee Long*, and employed in pounding out rice, had sent him to request a few of our books. After a little conversation with the boy, who manifested much intelligence and was able to read, he was furnished with a number of our tracts and requested to invite his father and friends to call at our house, or at the place of worship on the next Sabbath.

Surgical operation—Seizure of a Burman female—Trials of a Chinese court.

7. I have to-day witnessed the amputation of a man's arm by Dr. Bradley. The patient was a sailor from one of the Bombay ships now here, who a few days ago had his arm caught and bruised and broken by a chain cable, while casting anchor. During the operation, a number of spectators gathered around, and among the rest, a number of Chinese, who said they had never seen nor heard of such a performance before. They readily saw the propriety of cutting off the arm to save the man's life, and as readily acknowledged the propriety of cutting off their sinful practices, if they would preserve their souls; but we fear there is little hope that they will ever consent to part with their sins for the sake of securing their everlasting salvation.

10. Last evening, there being a bright moon, a company of thirty or forty men, armed with knives and clubs, passed our house, on their way to the Burman village, where they took by force a beautiful young female to become the wife of a nobleman. Parents sometimes present their daughters to the king and nobles to become their wives, and they are sometimes purchased with money, but we are not aware that it is common for the nobility to take away young females by force from their parents, though they unhesitatingly take their younger girls and boys to become play actors.—This latter practice has presented serious obstacles to our collecting schools, since the parents fear to have their children out of their sight, lest they should be carried off to the palace.

13. Sabbath. Have enjoyed much happiness to-day in conducting religious worship; most of the church members were present, and a good number of others, which rendered our assembly larger than usual. The prayer meeting on the whole was more interesting than it has been for a few weeks. Chek Heên, who has been at Su-pan for the last three or four months, met with us today. The account he gave of himself, of his trials and preservations, caused us to rejoice and praise God. As near as I can learn from him, Su-pan is the name given to the Chinese to a section of country situated about fifty miles northwest of Run-sai-si, and abounds with fish, dyewood and cattle. He has been in the habit of visiting this and other places annually for fishing.—This year he made arrangements with a man as usual, to join him in the expedition, but he soon proved himself to be a drunkard. He then agreed with one of the brethren of the church to accompany him, but he met with an accident which disabled him for business. Finally he engaged another man to accompany him, and with him proceeded three or four days from Bangkok, to the place of destination. Here his companion began to revile him for his religion, and concluding he should catch no fish in company with a man who had abandoned the gods of his fathers, he resolved to leave him: but in doing so, he took a number of ticals of money belonging to him. Thus robbed and abandoned, Chek Heên was left far from home, without money, without friends, in the midst of thieves and robbers, to manage and defend a large boat without assistance. However, praying to God for help, he went forward, returned to us in safety, after distributing a quantity of tracts and exhorting many to repentance.

Conquests of the Redeemer.

The following description of the Redeemer's conquests from a sermon by the late Dr. McAll has been sent us by a correspondent. It is extracted from a sermon on Rev. xix: 12—"On his head were many crowns"—and the subject is, "The royality of the Glorified Redeemer."—*N. Y. Evangelist.*

"Nor was the manner of his conquests less distinguished than their splendor was illustrious. In his own person he had mysteriously vanquished by suffering and death. It was when he fell he triumphed. In the persons of his followers, he continued to display the same indestructible power; which was ever greatest when it seemed to be overborne,—and broke, like the day, more brightly, for the depth of that pavilion which enshrouded its approach. 'He shall not strive nor cry, neither shall any man hear his voice in the streets; a bruised reed shall he not break, and the smoking flax shall he not quench, till he send forth judgment unto victory.' Such was the prophetic description of his progress; and the same principles added still new lustre to every period in the history of his cause. Such events are without a parallel amongst mankind. The Parthian conquered by flight, and the heroes of Lacedemon, by an indistinguishable patriotism, and a love of martial glory, which taught them to welcome death as the prize of [illegible]or, and to account no couch so easy as the s[illegible]d on which they should be carried to the tom[illegible] But it is the Church only, that through every[illegible]e has yielded, in uncomplaining weakness, [illegible]re the fury of the persecutor and the pride [illegible]ower;—then most victorious, when covered w[illegible] the dishonors of an apparent overthrow; [illegible]ng in renovated vigor, from the stroke whi[illegible] menaced its destruction;—as if the gory arm [illegible] murder had endued it with fresh life;—or like [illegible] springing of the tender herb, that spreads in [illegible]ier verdure, and exhales a sweeter fragrance [illegible]e very foot that crushed it to the ground.

"Such is the glory of Jesus. [illegible]s successes commenced on the cross; where [illegible] spoiled the spoiler, humbled the conqueror, [illegible] turned into mockery those principalities th[illegible]ted in his defeat. He died:—thus only [illegible] death be abolished. He was numbered [illegible] transgressors:—thus only could sin be [illegible]iven. He stood accused as an exile and a[illegible]ast:—thus alone could he open the way of r[illegible]liation and peace.

"When 'the beauty of Israel [illegible] slain upon his high places,' David took up [illegible]mentation for the departed Saul, though an [illegible]y and an apostate, forsaken of God and m[illegible] strains of inimitable pathos, and unequall[illegible]derness—'Ye mountains of Gilboa, let the[illegible] no dews, neither let there be rain upon y[illegible]r fields of offerings; for there the shield [illegible] mighty is vilely cast away; as though he h[illegible] been anointed with oil.—How are the m[illegible]fallen, and the weapons of war perished!' [illegible] different are the fates of Calvary and [illegible]oa! The shield of a greater than Saul wa[illegible] cast unto the earth: not to scathe it wi[illegible]enness, or smite it with a curse, but to d[illegible]round an influence as benignant as it is wonderful; inviting not the thunder but the dews of heaven. For the touch of that shield has hallowed it; and the scene of slaughter has become the abode of renovation and of gladness. Their vital airs are breathed—and holier light is shed—and spirits of mercy linger—to recall the mysterious conflict,—and the mortal strife—and the triumph, not of the exulting but the falling warrior—and the blessings of that victory, the theme of endless celebration, and the source of inexhaustible delights."

Both Righteous.

"And they were both righteous before God, walking in all the ordinances of the Lord blameless." This may be regarded as an inscription on the tomb of the pious Zechariah and Elizabeth.

1. It told *the truth*—epitaphs do not always do this. But God cannot be deceived concerning character, and cannot be when he speaks of it; and he wrote this inscription.

2. It is a *noble* epitaph. It places a crown of honor on the heads of the righteous pair. The highest nobility in the universe derive all their glory from their righteousness. A more honorable thing could not have been said of this humble couple, than is said in the statement that they were "both righteous."

3. It is an *enduring* epitaph. Brass corrodes, marble crumbles. Inscriptions on either are gradually effaced. But eighteen hundred years have gone, and left this inscription as fresh as ever. It cannot be effaced. It is on the imperishable record of the divine government. God wrote it. It stands. We shall depart, and our monuments crumble after us into the dust. But this will read as if drawn in living characters, throughout all generations. The last being that lives in this world will read this epitaph, radiant still with the same brightness as when first recorded by the divine pen.

4. And it is an epitaph *for all the world's perusal.* It is not confined to a single churchyard to be read by the curious of a single community. Nations have read it, and all the nations will yet do it. As kingdom after kingdom receives the word of God, they will find this bright gem upon its pages. No epitaph of human origin has had or will have so many readers.

All epitaphs are not instructive, but here are most deeply interesting suggestions.

1. This must have been a *happy couple.*—They both drank at the same fountain of living waters. They were not divided in respect to the sources of their enjoyments, each thus furnishing a draw back on the other's happiness. They went up into Mount Zion together. They accompanied each other into the secret places of the Almighty, and shared together the fatness of the Lord's [illegible]

2. They must have exerted an *undivided moral power upon their household.* As they were both righteous, and frowning upon iniquity, the erring child or domestic could not fly from the just rebuke of the one, to the indifferent or justifying spirit of the other.—The sun was not half eclipsed, as if one only had been righteous. It poured its full radiance in approval or reproof. Their moral influence flowed forth like the river uniting different streams, and then accumulating its own power.

3. The truth of this epitaph is the assurance that this couple are *united now in the nobler relations of heaven.* That they walked in all the commandments of the Lord blameless, is the best possible evidence that they are now serving God both day and night in the eternal temple. This course of life gave them moral fitness for heaven. Death could not disunite such a couple. In their minds were the elements of an everlasting union. One might have gone before the other, yet both possessing assimilation of moral character to the holy beings above, both must reach the same home whenever the silver cord of life was loosed. That husband and wife are in heaven!

Reader, it may be soon, perhaps sooner than you are aware, that your epitaph will be written. What shall it be?—*Bost. Recorder.*

Galileo.

The ceremony of Galileo's abjuration was one of exciting interest, and of awful formality.—Clothed in the sackcloth of a repentant criminal, the venerable sage fell upon his knees before the assembled cardinals, and laying his hands upon the Holy Evangelists, he invoked the Divine aid in abjuring and detesting, and vowing again never to teach the doctrine of the earth's motion and the sun's stability. He pledged himself that he would never again, either in words or writing, propagate such heresies, and he swore that he would observe and fulfil the penances which had been inflicted upon him. At the conclusion of this ceremony, in which he recited his abjuration word for word, and then signed it, he was conveyed, in conformity with his sentence to the prison of the Inquisition. The account which we have given of the trial and the sentence of Galileo, is pregnant with the deepest instruction. Human nature is here drawn in its darkest coloring; and surveying the melancholy picture, *it is difficult to decide whether religion or philosophy has been most degraded.* While we witness the presumptuous priests pronouncing infallible decrees of his own erring judgment, we see the high-minded philosopher abjuring the eternal and immutable truths which he had himself the glory of establishing.—In the ignorance and prejudices of the age in a too literal interpretation of the language of Scripture—*in a mistaken respect for the errors that had become venerable from their antiquity*—and in the peculiar position which Galileo had taken among the avowed enemies of the church, we find the elements of an apology, poor though it be, for the conduct of the Inquisition. But what excuse can we devise for the humiliating confession and abjuration of Galileo? Why did this master spirit of the age—this high priest of the stars—this representative of science—this hoary sage, whose career of glory was near its consummation—why did he reject the crown of martyrdom which he had himself coveted, and which, clothed with immortal laurels, was about to descend upon his head? If in place of disavowing the laws of nature, and surrendering in his own person the intellectual dignity of his own species, he had boldly asserted the truth of his opinions, and confided his character to posterity, and his cause to an all-ruling Providence, he would have strung up the hair-suspended sabre, and disarmed forever the hostility which threatened to overwhelm. The philosopher, however, was supported only by philosophy, and in the love of truth, he found a miserable substitute for the hopes of the martyr. Galileo cowered under the fear of man, and his submission was the salvation of the Church. The sword of the Inquisition descended on his prostrate neck, and though its stroke, not physical, yet it fell with a moral influence fatal to the character of its victim, and to the dignity of science.—*Martyrs of Science.*

A Sealed, Chained, and Dear Book.

At the late anniversary of the British and Foreign Bible Society, the Bishop of Winchester said: We had heard of old, of a sealed book; he trusted the time was gone, when we should hear anything of a sealed book as regarded the word of God. He said he trusted that time was gone, though he indeed had heard something in some quarters that it was not thus that our Lord and his disciples labored, and that we could not expect great and good results from such means—notwithstanding this, he trusted that the day of the sealed book was gone forever. But we had heard of a chained book. We had read of times, which he hoped were also gone by forever, of the chained book in the aisles and at the communion-tables of our churches, but he trusted, he said, that the day of the chained volume was passed for ever. Aye, and we had heard, too, of a book stolen, the Bible the theft, and Luther the thief. He re-echoed the words of the report, and trusted that he would indeed return it four-fold, aye, and a hundred-fold, to those from whom we were said to have stolen it. And they had heard of the dear book—he trusted, too, that that day was gone for ever. They would, no doubt, remember to have read that the goldsmith of Mentz took his dear book to Paris in the fifteenth century, and there asked 600 crowns for what then might be called a dear book, and when he reduced it further from 60 to 30 crowns, the whole of Paris was agitated at the thought of their being able to purchase the dear book at so low a rate. He trusted the day of the dear book was gone by for ever. Coming back to that which they loved to think would always be the cheap book in point of price, but in every other sense the dearest of all books, in the words of a former report of this Society, let them never forget that, although the casket be poor and humble, yet the gem within was of inestimable price; though the cover was not of vellum, though there were no guilded leaves, yet there was within a pearl of great price; there was within it the unsearchable riches of Christ. The report (continued the Right Rev. Prelate,) closed by calling upon us to "rejoice in the Lord alway." He, for one, cordially re-echoed the sentiment; but they might be enabled to rejoice, let them remember their need of union, coöperation, and mutual sympathy. Not, indeed, that morbid and quiet love, that retiring into self; not that false peace and false union, which nothing disturbed, because all was indifference and apathy, but that christian love which sought its neighbor's good, that true christian charity which sacrificed self for his neighbor's sake. And then, as in the old time, when the earth was without form and void, at the command of God, "Let there be light," order and harmony reigned in the creation; so the same command might go forth as regarded the moral world, and in the light of the gospel they might find a security for their hope, a cement for their union, a ground for their mutual sympathy, and coöperation in all their works and labors of love.

The Two Funerals.

There is at least one place where the rich and poor meet together—it is in the grave yard.—Death is a leveller, and a great despiser of earthly distinctions, and although it is attempted by the sculptured tomb, to carry the distinctions of this mortal life within his dominions, yet it is abortive, for "dust to dust" concludes the career of the proudest and the noblest, and corruption and the worm distinguish not between the buried prince and the beggar.

It was at the close of a summer's day, that we saw the pompous funeral procession slowly approaching the last resting place of the dead. The carriages of the wealthy were there, the attendants wore the long funeral scarf, the procession was numerous, and when at length the hearse stopped at the gate of the cemetery, the body of the deceased was transferred to the bier, and covered with the black velvet pall. Thus was it borne to the side of the tomb. The coffin covered by black cloth, and *embellished!* with silver edging and breast-plate, which was carefully deposited, not in a simple grave where the earth could come in contact with it, but in a box placed in a walled but subterranean chamber, with a seeming intention of preventing the lifeless clay from mingling with its native dust. The ceremony was soon completed, and the attendants began to disperse. We took a position near the gate, and as we desire to derive instruction from such scenes, we scanned the countenances, and listened to the passing conversation of the retiring attendants. Alas, how disappointed! The marks of sincere sorrow, or even sober reflection, we detected not in a single face. As the living stepped over the boundary which divided the bustling walks of life from the silent residence of the dead, it was evident both in their looks, and in their words, that they were glad to escape from a scene which might invite serious thought. The deceas-

ed had been the possessor of great wealth: his city mansion and equipage were indicative of his affluence; he entertained his numerous acquaintance in the costliest manner, and his company was obsequiously courted. He was, however, now buried, and his *friends* were retiring from his grave with the most heartless indifference. One had his mind engrossed by some profitable speculation, another planning improvements in his property, and still another intent upon some scheme of ambition, not reflecting that the deceased successfully had planned until he had become rich, and increased in goods, and that while saying to his soul, "Soul, take thine ease," was suddenly cut off in the midst of his days, and hurried into an eternity for which he had made no preparation. What, thought we, are wealth and fashion, when such is their end? Death has interposed to arrest the voice of merriment, and to envelop the soul of a proud and thoughtless mortal in the shades of everlasting night.

Scarcely had those who had carried the rich man to his burial dispersed before another funeral train appeared. It was attended by no rich equipages, and all the circumstances of it betokened that this was a burial of the poor. A widow was burying her son. Her tears were sincere, and sincere appeared to be the sympathy of her poor neighbors. Each retired from the humble grave, after a parting look, with sober and sorrowful countenances; and it was evident that the poor man had more friends than the rich one who had just preceded him to the house appointed for all the living. From one of the attendants we learned that the deceased was the stay of his aged mother, that he was humbly pious, that he was beloved by all who knew him, and that his bereaved parent was sustained by heavenly consolations, and was now more intent than ever in setting her house in order for her last journey. Surely, we thought, there is little gloom in that grave. The burial is but the planting of a seed which shall rise again bearing immortal fruit. Happy the son who has exchanged toil for rest, poverty for ever-enduring riches; and happy the bereaved mother to whom the Lord condescends to minister consolation.—*Presbyterian.*

BIBLE SOCIETY DEPARTMENT.

For the Christian Secretary.

American and Foreign Bible Society.

ADDITIONS TO THE LIBRARY.

Since the last anniversary of the American and Foreign Bible Society, the following books have been presented to the Library, namely:

By Rev. S. H. Cone.

Annotations upon the Old and New Testaments, by John Trapp. 5 vols. Small folio. London, 1662.

Gospel Conversation, by Jeremiah Burroughs. 1 vol. Small Quarto. London, 1648.

Sermons upon the Chief End of Man, by Gilbert Tennent. Small Quarto. Philadelphia, 1744.

Proceedings of the Baptist General Convention, 1826—1828. 1 vol. 8 vo. Boston, 1826.

The New Testament, 18mo Edition of the Am. Bible Society, 1828.

[illegible] don, 1832.

Basa Spelling Book, with Definitions. Monrovia, Africa, 1838.

History of the Missionary Convention of the State of New York. 1 vol. 12mo. Utica, 1837.

Church History of New England, by Isaac Backus. 1 vol. 12mo edition of the Baptist Tract Society, Philadelphia, 1839.

By Rev. Archibald Maclay.

The Russian New Testament. 8vo. 1822.

By Rev. C. C. P. Crosby.

Beza's Bible in French, with the Psalms set to Music. Ed. Geneva, 1538.

Calvin's Institutes. Latin edition. London, 1576.

Decretals of the Popes in Latin MSS. 12 tom.

By N. Caswell, New York.

Baptist Missionary Magazine, 13 vols. bound, from vol. 4 New Series, to vol. 16, inclusive.

By Rev. Wm. Sturges of Ulster co., N. Y.

Baptist Missionary Magazine, 4 vols. bound, from vol. 1 New Series, 1817, to vol. 4, 1824; making with the 13 vols. from Mr. Caswell, the series complete from 1817, to 1836, inclusive.

Missionary Micellany, vol. 5, bound.

Latter Day Luminary, vol. 6, bound.

Seventeen Sermons, preached by eminent English divines on public occasions, in the years 1715–16–17. 1 vol. bound.

By Robert Sears, New York.

Pictorial Illustrations of the Bible, vol. 2.

By Rev. A. Judson, and his Missionary Associates at Maulmain.

The Holy Bible, in Burmese. 1 vol. Quarto. Maulmain, 1840.

The Pentateuch and Hebrews. 1 vol. Quarto. Maulmain, 1840.

The Missionary Choir, being a selection of Sacred Music, in Burmese. Maulmain, 1840.

The Life of Jesus Christ, in Burmese. 1 vol. 8vo. Maulmain, 1837.

The Psalms, in Burmese. 1 vol. 8vo. pp. 250. Maulmain, 1836.

The Septenary, or Seven Manuals, in Burmese. 1 vol. 8vo. 1836.

The Life of Jesus Christ, in Burmese. 1 vol. 12mo. 1836.

A Digest of Scripture, in Burmese. 1 vol. 12mo. 1840.

Questions on the Life of Jesus Christ, in Burmese. 4 vols. 18mo. 1838–39.

Gallaudet's Child's Book on the Soul, translated into Burmese, by Mrs. Bennett. 2d Part. 1 vol. 24mo. 1838.

A Treatise on Prayer, principally from Bickersteth, translated into Burmese by G. S. Comstock. 1 vol. 24mo. 1839.

Abbott's Little Philosopher, translated by ditto. 1 vol. 24mo. 1839.

A Letter from C. D. Mallary, formerly pastor of the Baptist Church, Augusta, Ga. to the native Christians in Burmah, translated into Burmese by Thomas Simons. Maulmain, 1839.

The Gospel of John in Karen, with numerous tracts in Burmese and Karen.

Sermon on the Mount, in Asamese. Sadiya, 1837.

A Spelling Book, in English, Asamese and Tai. Sadiya 1836.

By Rev. John Taylor Jones, Bancock.

The Gospel of Matthew, in Siamese, Second Edition, 1839.

By Rev. J. Lewis Shuck, Macao.

An Essay against Divination. China, 1839.

Dictionaries would be very useful in our Library, particularly in English, Latin, Greek and Hebrew; also, the Septuagint version, with a Concordance of the same; the Latin Vulgate and other versions; also, a Concordance of the Bible, a Gazetteer, Maps, &c. Contributions for the Library or Bible Rooms, will be gratefully received and acknowledged. Many books, maps, &c., are greatly needed, which would be of essential benefit to the Managers in carrying on their operations.

I. M. ALLEN, *Gen. Agent,*
12 *Chambers-street.*

New York, August 13.

RECEIPTS

Of the American and Foreign Bible Society from June 14, to August 13, 1841.

Collections by the Rev. Wm. Brown, late Agent in New Jersey,	$277 03
Greenport Bap. ch., L. I., per. Rev. S. White,	6 45
St. Helena Bap. ch., S. C., per Wm. Fripp,	142 37
Orleans and Niagara co. Bible Soc., Ct. by Yates ch., per Dr. L. C. Pain, tr.,	8 00
Sales at the Depository,	26 69
Hudson River Assoc., per E. Lewis,	22 50
Uncurrent money thrown out of last years account, sold,	26 60
Virginia and Foreign Bap. Bible Soc. per James Sizer, treasurer,	1000 00
Collections by Wm. P. Bond, Brownsville, Tennessee,	164 55
Bap. Convention of the State of Ga., per A. Janes, treasurer,	192 50
Uncurrent money, thrown out of last years balance, sold,	120 85
Washington Union Association, per G. M. Baker, tr., cont. as follows: from the Association, $58 62; Granville Bap. Bib. Soc., $23 50; estate of Nelson Baker, $8 50;	90 62
Black River Bib. Soc. per. Dea. Van Nest,	7 27
Bap. Tabernacle, N. Y., per Chas. W. Houghton,	167 00
Ct. Bap. Bib. Soc., J. B. Gilbert, tr.,	514 00
Rev. Wm. Sturges, Marlboro', Ulster co., N. Y., Life member,	30 00
Mississippi Bap. State Convention, per Rev. T. S. N. King, tr., for Burman Bible, $176 39; general purposes, $121 33;	297 72
Youth's Burman Bib. Soc., Oliver st., N. Y., per T. B. Hotchkiss, tr., to constitute E. A. Stevens, missionary at Malmain, a Life member,	30 00
Breadalbane Bib. Soc., Canada, per Rev. Wm. Fraser, for the Bible Translation Society,	32 00
Sussex Bap. Association, N. J., per Rev. C. Brinkerhoff. [illegible]	[illegible]
[illegible] J. M. Carpenter,	20 00
Bethlehem Bap. ch., N. J., $2; Oxford, do. $15; per Rev. T. Barrass,	17 00
Saratoga Association Bible Soc., per H. Eiddlebrook, treasurer,	15 75
From an unknown friend in Canada, per Rev. P. Church, of Rochester, $30 of which to be used by the Rev. J. G. Oncken, Germany, in distributing Testaments to orphans and fatherless children, and $20 to the Foreign Evangelical Society for the same purpose in France and Switzerland,	50 00
Wm Wheedon, West Troy, N. Y.,	10 00
Robert King, N. Y., annual subscription,	3 00
West Chester Co. Bib. Assoc., cont. by Rev. Farnham Knowlton, of Ct., to constitute his daughter, Miss Sarah E. Knowlton, a Life Mem., per Rev. L. Covell,	30 00
Laurens-st. Bap. ch. N. Y., to constitute Mr. Wm. Hoe, a life member, per Dr. Luke Barker, pastor,	30 00
Rev. S. S. Leighton, Webster, Mass.,	1 00
Bequest of the late Elizabeth Fear, of Ohio, per Rev. Hiram Burnett, executor, being the proceeds in part of two eighty acre tracts of land in Iriquois co., Ill., to be applied in printing and circulating the sacred Scriptures in Burmah,	300 00
Bible Soc. of the North Bap. ch., N. Y., to make James H. Townsend, a life member,	30 00
Hudson River Baptist Association,	14 93
	$3,684 86

Amount of receipts from the close of last year's account to the 14th of June, as acknowledged in the last Report, pp. 76, 77, 78, $7,254 24.

I. M. ALLEN, *Ass't. Treas.,*
12 Chambers-street, N. Y.

From the Banner and Pioneer.

We are indebted to brother Malcom for permission to transcribe part of a letter just received from brother Judson. It contains items of deep interest, especially in regard to his return to this country, and the closing of the printing office.

MAULMAIN, Dec. 30th, 1840.

"DEAR BROTHER MALCOM.—I sent the last sheet of the new edition of the Bible to press the 20th of October last, and I forward a bound copy to you by brother Hancock, who is going home on account of his wife's health. For two months I have been turning my attention to the *native church*, which has been sadly neglected for a long time. I find my hands full. There are 145 members, 10 more just approved for baptism, and about 10 more applicants. There are many inquirers, but the opposition is more strong than ever. My health is much better, the cough has nearly left me: so that I cannot persuade myself that it is duty to accept the kind invitation of the Board, and visit America just now. I propose waiting to see whether I have a relapse, at the commencement of the next rainy season as usual. I can now preach every Sunday, and attend one or two evening meetings in the week, and I hope by taking great care, that I shall wear out the complaint without going home.

"We have resolved to shut up the printing office, at the close of the year—having more than a sufficient supply of books on hand, while Burmah is shut against all missionary operations. As to the prospect of a war, there is none, nor ever has been; nor any preparations for war, on either side; except in the imagination of certain individuals.

"I rejoice in the splendid prospect for usefulness opening before you in Kentucky. I know not a more important post, in the whole country, than the Presidency of Georgetown College;—considering the state of the surrounding country. May God strengthen you in body, heart and head for the most responsible duties devolving on you! God grant that your life may be long preserved, and that it may soon appear that your sun has not yet attained its meridian strength. Wife always remembers you with love. Pray for my little ones. I rejoice with you that your eldest son is devoting himself to the ministry. May God bless your first and second families with every blessing. Oh for a closer walk with God! This is the thing needful to presidents of colleges, and to missionaries in heathen lands. This it is, that imparts true happiness to the soul, and power to our ministrations. Those *do most for God*, who *live nearest to him*, and spend most time in prayer. But I need to be preached to, rather than to preach. Yours ever, A. JUDSON."

FALL OF MANNA.—By a recent despatch from Vau, in Turkish Armenia, an authenticated statement has been received at Constantinople of a copious fall of manna from the skies. Enough was vouchsafed to cover the earth two inches deep, and to afford food for many days to the people. Specimens were forwarded to the government which the Porte intend to have chemically analyzed. The following passage, translated from the Arabic, in the *Malta Times*, seems to be connected with this subject:—*Courant.*

ALEPPO, 3d May.—A great famine has happened in Aleppo, Nalitta, and Barbat, insomuch that the people died with hunger, and sold their sons and daughters to get bread to eat. But the Almighty God rained upon them seed and fed them withal. Of the authenticity of these few words, adds the Malta Times, 'extracted from an Arabic letter, we are perfectly satisfied.' The seed alluded to is known in Malta, being nearly like hab or white aaziz, and which being kept a little while, becomes white, like semola (very fine wheaten flour.)

REVIVALS.

OHIO.—*East Union Church* enjoys a gracious outpouring upon Zion's friends. About twenty professed saving faith, and have been baptized into the name of the Trinity.

Cincinnati: 5th Street Church.—Rev. ——— Griswold, while engaged in doing the work of an evangelist with this church, was cruelly murdered by some fellow of the baser sort, who was incensed at the good which he was doing. The Lord is with the people who were bereft by his death, and about forty have been recently baptized into their [illegible]

Rockhill Church.—Seventeen have recently been added to the Lord and his people in this place, and many are yet anxiously inquiring the way.

PA.—*Venango.*—The Gospel Publisher gives an account of an interesting work of grace now in progress in this place and vicinity. Seventeen were recently baptized, and others inclined to seek the salvation of their souls.

PAWTUCKET, R. I., July 20, 1841.

Dear Brother,

As intelligence of Zion's prosperity is interesting to the people of God, I would give you a brief account of the work of the Lord with us. I was dismissed from my pastoral charge of the First Baptist Church in this place, last October, and soon after received and accepted the call of the Independent Baptist church, which was then feeble and struggling with the debt upon their meeting-house. But their prospects have greatly changed for their encouragement. Nearly forty came from the First Church and about thirtyhave been baptized, making an addition of seventy. The society have finished a large commodious vestry, which is well filled in the evening with a large concourse of young people, as well as the house above, which is large and commodious, in the day time. The Church and Society is now well able to sustain the ministry and other expenses, and place themselves above embarrassment on account of the debts.

The revival commenced here soon after the day of fasting and prayer, the first Monday of January last. It has been rather slow in its progress, but of a very interesting character, and the good state of religious feeling still remains with but little abatement.—*Bap. Record.*

COMMUNICATIONS.

For the Christian Secretary.

"Search the Scriptures."

MR. EDITOR,—The following comparison of scripture with scripture, will show in what Apollos, while at Ephesus, had "zeal according to knowledge," before he was taught "more perfectly" by Aquila and Priscilla: also, wherein his labors were defective through the want of proper instruction. (Vide Acts viii. 5, to 17: also Acts xviii. 24, to xix. 7.)

1. CHRIST IS PREACHED.

"PHILIP—went down into Samaria, and preached Christ to them." (A. D. 34.)

"APOLLOS—came into Ephesus, and taught diligently the things concerning the Lord." (A. D. 54.)

2. BELIEVERS ARE BAPTIZED.

THE SAMARITANS,—"when they believed Philip, preaching the things concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women."

THE EPHESIANS,—who believed, were baptized by one who was "knowing only the baptism of John," as the following verses show: and such was Apollos.

3. ARE VISITED BY APOSTLES.

PETER AND JOHN. "When the apostles, who were in Jerusalem, heard that Samaria had received the word of God, they sent to them Peter and John."

Paul.—"While Apollos was in Corinth, [whither he now had gone, to "water" what Paul had there "planted," 1 Cor. iii. 6,] Paul came into Ephesus, [where Apollos had been preaching,] and "finding certain disciples," [evidently the fruit of the ministry of Apollos, whose name is consequently mentioned in connection with them; and as they were found to have believed, and also to have been baptized; and as the time had now come when baptized believers were to receive the extraordinary "gift of the Holy Ghost," according to the preaching of John the Baptist, and Jesus, and the Apostles; and as this special "gift" was imparted through the laying on of hands by the apostles; therefore] Paul said to them, Have ye received the Holy Ghost, ye having believed?"

4. HAVE NOT YET RECEIVED THE HOLY GHOST.

THE SAMARITANS.—Peter and John, "when they had come down, prayed for them that they might receive [the] Holy Ghost: for he was not yet fallen upon any one them."

THE EPHESIANS.—Paul said to them "Have ye RECEIVED [the] Holy Ghost, ye having believed?" Then they said to him, "But, not even if [the] Holy Ghost [is yet received] have we heard."

That "received" is omitted, (because just expressed, and therefore clearly understood,) is evident from John vii. 39, where our translators added the word "given."—"This he said concerning the Spirit which those BELIEVING INTO HIM [A. D. 32.] were about to RECEIVE: for [the] Holy Ghost WAS not yet [RECEIVED,] because Jesus [WAS] not then yet glorified." This shows the principle of omitting the *verb*, when it has just been expressed; and also the *auxiliary*,—although connected with another verb.

When the Ephesians informed Paul that they had not heard that the special "gift of the Holy Ghost" was yet imparted, he was evidently surprised: for twenty years had now passed away since this "gift" was first received, by the disciples in Jerusalem, on the day of Pentecost. He therefore suspects something to be wrong in reference to their baptism; which, on examination, he found to be more defective, probably, than he at first anticipated. He does not ask them *who baptized them*, (for this he doubtless knew,) but "*Eis ti ebaptisthete,*" i. e.

5. "INTO WHAT BAPTIZED."

THE SAMARITANS.—"Only they were BAPTIZED INTO THE NAME OF THE LORD JESUS."

The Ephesians.—Paul, consequently said to them, INTO WHAT, THEREFORE, WERE YE BAPTIZED? Then they said, INTO JOHN'S BAPTISM. Then Paul said, John, truly, baptized [the] baptism of repentance, saying to the people, that they should BELIEVE INTO HIM COMING AFTER HIM, that is, INTO CHRIST JESUS. Then, having heard, they were BAPTIZED INTO THE NAME OF THE LORD JESUS.

6. THE HOLY GHOST RECEIVED.

THE SAMARITANS.—"Then they [Peter and John] were laying hands upon them, and they received [the] Holy Ghost."

The Ephesians.—"And, upon Paul's having laid hands upon them, the Holy Ghost came upon them; consequently they spake with tongues and prophesied."

EXPLANATORY REMARKS.

[illegible] of the English New Testament arises from the reckless manner in which the Translators treated the *Greek Particles*, and especially the *Prepositions*. I will give a specimen in respect to the preposition Eis, *into*. There is not an instance in the New Testament where this Greek preposition can be translated by any other English preposition than "*into*," without so altering the construction of the sentence as to change the manner of thought, and consequently, in most cases, lose the precise idea of the inspired original.

Christians are said to be (EN) "IN *Christ.*" Consequently they are said to '*believe* (EIS) INTO *Christ,*' and also to be "*baptized* (EIS) INTO *Christ.*" Now, if we speak of the sinner as being "OUT OF *Christ,*" and of the Christian as being "IN *Christ,*" then it is clear that in expressing the act by which those in one condition, state, or relationship, are brought INTO another condition, state, or relationship, the verb which expresses the act of transition, requires in all cases, to be followed by the preposition INTO. This beautiful consistency of the original is sometimes (though but seldom) found in our translation. In the following passages the prepositions *eis* and *en*, are correctly translated. "Salute A. and J.—who were (EN) IN *Christ* before me." Rom. xvi. 7. "If any man be (EN) IN *Christ*, he is a new creature." 2 Cor. v. 17. "The churches of Judea, which were (EN) IN *Christ.*" Gal. i. 22. These, then, were *in* Christ; but how came they there? "As many as have been baptized (EIS) INTO *Christ*, have put on Christ." Gal. iii. 27. "So many of us as were baptized (EIS) INTO *Jesus Christ*, were baptized (EIS) INTO his death." Rom. vi. 3.

In the quotations preceding my "explanatory remarks," I have translated *eis*, and *en*, according to this correct specimen: although *eis* is there translated *to*, and *in*, and *on*, and *unto*!! This correction at once discloses the real defect in the baptism of the twelve Ephesians, which a false translation had covered up. Thus the defect is seen to be—not in "the baptism which John preached" to those whom he directed to "believe into Christ Jesus,"—but in being ignorantly and absurdly baptized "into John's baptism," instead of "into Christ Jesus," into whom John baptized those who obeyed his direction to "believe into Christ Jesus."

John preached, "saying to the people that they should *believe into—Christ Jesus*. Then, having heard, they were *baptized in the name of the Lord Jesus.*" Now, if this means that those who heard John preach thus, were thus baptized by him, then it is clear that "the people" were led to be "*baptized into the name of the Lord Jesus,*" from hearing John preach that they should "*believe into Christ Jesus.*" If it means that the twelve who heard Paul, were re-baptized, then it follows that these were led to see the absurdity of being "baptized into John's baptism," and also to be "baptized into the name of the Lord Jesus," simply from hearing Paul repeat a part of one of John's old sermons. Take it which way we may, it clearly establishes the fact that John preached and practised Christian baptism: i. e. that he told the people to believe into *Christ*, and then baptized them into *Christ*; which was the only *Christian* baptism known in the Apostolic age. That John thus preached, Paul declares. That he thus baptized, is a clear inference: and if Acts xix. 5, is Paul's language, it is a plain declaration. If this verse is the language of Luke, then it is a clear revelation that these disciples were re-baptized in order that, in this ordinance, they might conform to the preaching and practice of John the Baptist. But were they re-baptized? The particle "MEN," *indeed, verily, truly*, it is true, (translated *verily*,) in the 4th verse, requires the particle "DE" to follow it, in the sense of *but then*: the *but* being implied from its connection with "MEN." Examples. "I (*men*) *indeed* baptized you (*en*) *in* water; (*de*) *but then* he shall baptize you (*en*) *in* the Holy Ghost." Mark i. 8. "For the Sadducees (*men*) *indeed* say that there is to be no resurrection, neither angel, nor spirit; (*de*) *but then* the Pharisees confess both." Acts xxiii. 8. Now, as "*men*" occurs in the commencement of verse 4, and "*de*" is not *expressed* till the commencement of verse 5, consequently the "*men*" in verse 4 requires verse 5 to be taken as a corresponding part of the same sentence; unless "*de*" is *implied* in a subsequent part of verse 4, which is possible. If not implied, then there is no re-baptizing asserted. If it is implied, then it may be otherwise. Again: the "*kai*," *and* (in the sense of *also*) at the commencement of verse 6, and the 'genitive absolute' by which it is followed, appear to claim verse 5 as being also the language of Luke; consequently, unless an ellipsis is here understood, a re-baptizing is plainly asserted. Which is the most probable, from the language itself, I will endeavor to show in a future number. In the mean time, I will present my views of what propriety would have dictated, by supposing a similar case.

Mr. C. has lately *baptized* a gentleman in this place; and if he has received no more gospel instruction concerning the nature of gospel baptism than was contained in the sermons of Mr. C. then, to say the least, he must be as ignorant of the nature of baptism as were those at Ephesus. Now, should this man be called to preach, and go out and preach Christ, and then baptize believers "*into Mr. Chapman's Baptism,*" instead of "*into the name of the Lord Jesus,*" I do not hesitate to say that I should regard their baptism as a nullity: and also that I should not hesitate to re-baptize them.

MORE ANON.

Licensing Men to Preach the Gospel. No. 2.

BRO. BURR,—Having considered in my last, some of the subjects of our present practice, it may be expected that I should in *this*, propose some remedy. And here permit me to say that I am not so vain as to expect I can introduce any thing unexceptionable, by way of improvement. Nor should I think it strange, if what I shall propose, be by some denied the name of an improvement. Were the following course however, generally adopted, either in detail, or in substance, I think *some* of the evils to which I have alluded, would be avoided.

When a member of a church, impressed with a conviction of duty to preach the gospel, appear before the body, for the purpose of obtaining a license; but the church instead of acting decisively, either for, or against the candidate, solicit the advice of a Council of minister's. The council should be called in the usual way except that the letters of invitation should be addressed to the ministers, instead of the churches. At the time and place of the Convention of the Council, there should be a public religious meeting: at which the candidate should be required to officiate. At the conclusion of the public service, let the council retire; organize, and attend to the relation of the candidate, as in case of ordination. The Church should be represented in the council, so far that they may obtain a full and free expression of their opinions respecting the request of the candidate. The council would then, after due deliberation, give the church such advice in the case as they might deem expedient.

This course would not in the least interfere with the authority or independence of the Church—and in many cases it might relieve them from much embarrassment and perplexity. In case the regard of the candidate should be denied, or postponed awhile for further trial, it would (if the Church adopted the advice of the council) remove the cause from any unpleasant reflections in the mind of the candidate upon the Church. And if the applicant was approved, he would go forward under more favorable auspices and feeling more confidence in the sympathy and aid of his ministering brethren.

Again; where a Church were divided in their opinions respecting the claims and qualifications of a brother, the advice of a council would probably unite them.

But some may ask, why have a council of ministers *exclusively*? Because they *are* (or ought to be) the most suitable judges of ministerial qualifications; and because they ought to be consulted in the admission of members to their society.

S. B.

For the Christian Secretary.

Feeble Churches.

How hast thou helped him that is without Power?

Permit me to offer a few remarks on the condition of the feeble and destitute churches in this State. I have noticed for several years that frequent appeals have been made to the denomination in behalf of those churches that were unable to sustain the stated ministry among them. And I have expected that those appeals would meet with a response from the churches. But I have been disappointed. No measures have as yet been taken which promises to afford them relief. Is it because the healthy state of every branch of Zion is not a desirable object? This cannot be. Nor is it because a sufficient amount of funds could not be raised in the State for the purpose. So far as my information extends, thousands have been raised in this State for the different objects of Christian benevolence, and carried *out* of the State to where there have been hundreds expended in it. The difficulty still returns. Is there then no christian sympathy for those in our own State who are crying for the bread of life? Shall the oft repeated Macedonian cry, "come over and help us" excite no feeling when it comes from those almost at our own doors, when we can feel in our pockets and send relief to the needy on foreign shores? I cannot think that the difficulty lies in the want of Christian feeling. Baptists in Connecticut possess warm hearts. This is evident from their readiness to contribute to sustain the various objects of Christian benevolence abroad. My present impression is that the difficulty arises from a want of some healthy system of action in direct reference to this object. It is thought by some that a system of *itineracy* would relieve the feeble churches. I have no objection to the appointment of missionaries to travel and preach in destitute places, but I am far from expecting permanent relief to feeble churches in any other way but through the means of the *stated ministry*. I read a notice in the Secretary from the present acting board of the convention presenting a list of questions to such

churches as solicited help and requiring answers to them as a condition of receiving aid. Far be it from me to find fault with those whose labors are arduous and who are doubtless desirous of promoting the cause by the prompt and faithful discharge of duty. Still I could not resist the feeling that those who had been famishing a long time and were now looking with intense anxiety for relief would despond and say "*how hast thou helped him that is without power?* Besides some of the churches at least ought to know something what they may expect before the time appointed for the session of the board.

It strikes me that a system of action which would unite the efforts of the denomination and which might be carried out from year to year without being deranged by the action of every new board is absolutely necessary for the permanent relief of the destitute. I know of a single Association that raises more for the support of preaching within its limits than the whole State of Connecticut has reported the current year for domestic missions, and yet that association is a small one and wholly confined to the country. There is more wealth in some single churches in this State probably than in the Association I refer to.

I approve of the plan in general adopted by the present board, but I think it capable of some alterations and improvements. I think the churches ought to know something what amount of aid they may expect before they settle a pastor or otherwise make arrangements for a supply. Of course in country places it is desirable for a minister to make his arrangement in the spring of the year. The action of the board in reference to aiding feeble churches is obviously necessary at that period more than any other. Ministers do not like in general to engage with a people for three months at a time, nor is it desirable. Therefore to require a quarterly account from the churches is unnecessary—yet a regular statement of the condition and prospects of such churches as solicit aid ought in every case to be required by the acting board. The amount required to supply the feeble churches should be annually spread before the churches and the reports from churches aided, be also published. This would create a mutual interest between those who have contributed and those who have received.

CONSISTENCY.

For the Christian Secretary.

BRO. BURR.—Having had the privilege on Wednesday last of being present at the Commencement of the Connecticut Literary Institution, I feel inclined to express the high gratification which I experienced upon witnessing the exercises of the occasion. The Orations and Poems delivered by the students were, with respect both to their composition and manner of delivery, of a very superior order for a school of that kind. I hesitate not to say that some of them would have not disgraced the stage of any College Commencement. The themes were happily selected; and the manner in which they were presented, indicated that they had been made the subjects of interesting and patient thought. The pronunciation of the speakers was distinct and accurate; their language chaste and well chosen; and their action, to say the least, attractive and impressive. Judging from the specimens which were exhibited on the occasion, I have no doubt that the students during the past year, have made very commendable progress in their respective studies. I am satisfied that the Institution is under excellent arrangement, and that the influence which is brought to bear on the minds of the pupils, is of the most salutary kind. It is to be hoped that the friends of the Institution throughout the State will generally feel a deeper interest in its prosperity, and will not hesitate to recommend its claims to their neighbors and acquaintances. Let it for another year, receive their united patronage, and we may confidently expect that the next Anniversary will bear witness to the most desirable results.

T.

CHRISTIAN SECRETARY.

HARTFORD, AUGUST 20, 1841.

Remarks on Hebrews 6th.

It should be remembered that this letter is addressed to the Hebrews in distinction from the Gentile converts. Although they had been converted to Christ, yet owing to their education in the Jews' religion, and their long established customs and habit of thinking, there was in them a strong tendency to lean to the ceremonial law. The object of the Apostle in the argument of which this chapter forms a part, evidently is to relieve the minds of his brethren from false views which they were liable to cherish in regard to the efficacy of the Christian sacrifice, and to show that if they had once enjoyed the saving efficacy of the sacrifice of Jesus Christ upon the cross, they needed no other sacrifice, nor the repetition of this; for that Jesus Christ had by the one offering which he had made of himself without spot unto God, forever perfected all them that are sanctified. Let us now attend to a brief exposition of the 4th and 5th verses of the chapter.

"*For it is impossible for those who were once enlightened.*" It is the first work of the Holy Spirit, in the process of conversion, to enlighten the mind of the sinner to discover his true relation to God as a moral Governor, and to his fellow men, to this world, and to eternity, to behold the necessity and adaptation of the Christian sacrifice.

"*And have tasted of the heavenly gift.*" The heavenly gift, or gift of God, is eternal life through Jesus Christ our Lord. The individual here described by the apostle, has then tasted of the waters of eternal life as Jesus said, "The water that I shall give shall be in him a well of water springing up into everlasting life." To taste, as the term is used in scripture, is to participate, to enjoy. "Come, taste and see that the Lord is gracious," &c.

"*And were made partakers of the Holy Ghost.*" The Holy Ghost is the efficient agent in applying and carrying into effect the mediation of Christ. "He shall glorify me," is the precious promise of our ascended Lord. He enlightens, convinces, *subdues*, comforts, and sanctifies. The bodies of believers are temples of the Holy Ghost. Believers are "builded together as an habitation of God, through the Spirit."

"*Tasted the good word of God.*" The pious Psalmist said, "I found thy word, and I did eat it, and it was to me the joy and rejoicing of my heart." The word of God is not esteemed good except by the true penitent. He only can say, "Good is the word of the Lord concerning me."

"*And the powers of the world to come.*" The expression—"The world to come," may refer to the gospel church state. If we are to so understand the text, then the individual referred to, was a participant of the rich blessings of the gospel economy. But if we are to understand by the world to come, the life after death, then we may understand this individual to be a participant of that faith which is the "substance of things hoped for, and the evidence of things not seen,"—a faith "that works by love, and purifies the heart, and overcomes the world,"—as a participant of that glorious rest that remains for the people of God, which eye hath not seen, or ear heard, nor the heart of man conceived, only by divine revelation.

If the above exposition of these passages are correct—and it is believed they are—then it appears the apostle has thrown together the very strongest characteristics of the real Christian. He then proceeds to say, "If these should fall away, it is impossible to renew them again unto repentance, seeing they crucify to themselves the Son of God afresh, and put him to an open shame." I. E. These individuals who have experienced the full efficacy of the atonement of Christ in its influence on their moral being, once renewing them unto repentance, which is the first and indispensable step in conversion, if they shall lose this, and fall out of the Saviour's love and the covenant of promise, and become again "without hope and without God in the world," the sacrifice offered by the Saviour can never be of any further avail to them, neither will his exaltation to give repentance and remission of sins be of any use to them, because they have already tested the full efficacy of the one sacrifice of Christ, and found it little better than the typical offerings under the law. Their position now calls for a fresh crucifixion of the Son of God, which puts the divine Redeemer to an open shame for the imbecility of his sacrifice, which; upon this supposition, has no more power or effect, as pertaining to the conscience, than the yearly offerings of the High Priest under the law. For, as in that case, there was a yearly remembrance of sin, and a yearly offering on account of new guilt contracted, so also with the antitype, Christ, and his atonement—if those once cleansed, and pardoned, and saved, by his atonement, should fall away after all, it would shame our great High Priest openly before the universe, showing that his blood is no better than the blood of bulls and goats, and the ashes of an heifer.

The apostle, then, by a similitude drawn from nature, brings into view the effect produced by the preaching of the gospel on two characters. The humble penitent, and the proud rejecters of his gospel, that his brethren may have before them a test by which to try their own characters. (Vide 7th and 8th verses.) The apostle then in the 9th verse expresses his confidence in his brethren as the saved of the Lord, and commends them for the fruits of holiness as by them exhibited.—(Vide verses 10, 11, and 12.) He then closes the chapter by a reference to the oath and promise of God confirming to the humble believer the certain attainment of eternal felicity, and speaks of the Christian's hope as sure and steadfast, reaching to that within the veil. The believer here has Christ in his soul the hope of glory, and this hope is fastened on Christ in glory, within the veil, securing the certain victory and triumph of the true believer, because his anchor-ground within the veil is firm.

From the whole, then, we learn that the design of the apostle in this chapter is to show

1st, The entire and perpetual efficacy of the atonement of Christ.

2d, That his sacrifice is infinitely superior to the typical sacrifices offered by the Jewish High Priest.

3d, The utter impossibility of a real saint's final apostacy.

4th, The certainty that, should they apostatize, they could not be reclaimed under the mediation and atonement of Christ.

5th, That their final apostacy would be an infraction of the oath and promise of the God who cannot lie.

CONNECTICUT LITERARY INSTITUTION.—The Annual Exhibition of this Institution took place on Wednesday, the 14 inst. We were unable to attend the exercises, and of course can give no opinion of our own respecting them. We have heard but one opinion expressed however by those who were present. All speak in terms of the highest commendation. A communication will be found in our columns in relation to this subject, from one who is fully competent to judge in these matters, to which we would call the attention of our readers.

The exercises were as follows:

MUSIC.

PRAYER.

I. Oratio Salutatoria, Henry Laurens Rider, Willington.

II. Perils of Political Life, Charles Franklin, Columbia.

III. Triumphs of Learning, Albert Gamwell, West Springfield, Ms.

MUSIC.

IV. Evils of Credulity, John Hayden Kent, Suffield.

V. Ascendency of the Passions, Calvin Howe Topliff, Mansfield.

VI. Poem. Palestine, Abel Potter Buel, New Haven.

MUSIC.

VII. American Literature, Willard Hodges, Torrington.

VIII. Future Prospects of Africa, George Washington Pendleton, Stonington.

IX. Responsibilities of Eminent Writers, Noyes William Miner, Packersville.

MUSIC.

X. Colloquy.—Calvin Howe Topliff; Isaac Hall; Abel Potter Buel; Edward Joseph Cornish; Henry Laurens Rider; William Wallace Denslow; Erasmus Norcross Jencks; George Washington Pendleton; Albert Gamwell.

MUSIC.

XI. Ruins of Time, Edward Joseph Cornish, Granby.

XII. Self-Denial, Samuel Haskell, Rockford, Ill.

XIII. Poem. Grave of Napoleon, Erasmus Norcross Jencks, Springfield, Ms.

MUSIC.

BENEDICTION.

The Oration before the Calliopean Society by Rev. C. Van Loon, of Westfield, and the Poem, by Mr. S. W. Palmer, of Middletown, are spoken of as finished productions.

FEEBLE CHURCHES.—The attention of our readers is invited to a communication in another part of our paper over the signature of "*Consistency.*" The subject is one of some importance, and if any better method can be devised for the relief of our feeble churches than the one at present adopted, it is certainly desirable. We should be glad to hear the opinion of some one who is better acquainted with this subject than ourselves.

The Lady's Closet Library; The Hannah's; or Maternal Influence on Sons. By Robert Philip, author of the Marys, Marthas, Lydias, and the Lives of Bunyan, Whitefield, and Dr. Milne, &c. New York: D. Appleton and Co., 1841.

This is an 18mo volume, containing 308 pages. The author is somewhat extensively known as a practical religious writer in England and this country. The volume before us is well written, and calculated to exert a healthful influence wherever it is read. The title of the book, however, appears to us to be inappropriate to the subject matter of the work. The contents are as follows:

The Peculiarities of Christianity towards Mothers,—A Maternal Lamp,—Eve's Maternal Character,—Maternal Influence on Isaac,—Maternal Influence on Jacob,—Maternal Influence on Joseph,—Maternal Influence on Moses,—Maternal Influence on Samuel,—Maternal Influence on David,—Maternal Influence on Solomon,—Maternal Influence on John the Baptist,—Maternal Influence on the Saviour.

For sale by John Paine, successor to Spalding and Storrs.

THE VETO.—The expected Veto Message of President Tyler was received in this city on Wednesday forenoon. The length of the document will prevent us from giving it to our readers this week. The President objects to the Bill upon constitutional grounds.

The Philadelphia National Gazette says:—

"We learn that all the members of the Cabinet, including Mr. Badger, approved the bill, and that the veto of it will be followed by the resignation of them all. The fate of other bills will thus be rendered doubtful, and the consequence of all may be an irreconcilable division in the administration party."

☞ The Minutes of the State Convention are ready for delivery, and may be had by applying to Rev. E. Turney, or Deac. P. Canfield, Hartford, or Rev. N. A. Reed, Suffield. Also, at this office.

"L. B. W." next week.

SELECTED SUMMARY.

Dreadful Calamity?

STEAMBOAT ERIE BURNT—TWO HUNDRED LIVES LOST!!

We learn by an Extra from the office of the New York Herald that the Steamboat Erie, which left Buffalo on Monday afternoon last, for Chicago, with upwards of two hundred passengers, took fire at the mouth of Silver Creek, on Lake Erie, and was totally destroyed—only 27 passengers escaped. There was a quantity of varnish on board, which added to the rapidity and fury of the flames. We have not learnt the names of those who perished.

From the New York Herald, Extra, Aug. 12.

Early this morning we received from the West, the most heart-rending intelligence of the ***total destruction by fire of the splendid steamer Erie, on Lake Erie, and the loss of nearly two hundred lives***, and a large amount of merchandize.

The steamer Erie left Buffalo on Monday afternoon, at 3 o'clock, for Chicago. The precise number on board of her is not known, but it is estimated by the captain, from a glance at the register before leaving the harbor, to have exceeded two hundred souls. Amongst the number were several painters, who, with their materials, were on their way to some port up the lake for the purpose of painting a boat lying there. A strong wind and rough sea prevailing at the time, Capt. Titus hesitated for some time to put out, but the De Witt Clinton having left about three hours previous, he was finally induced to start on the fatal voyage.

At about 8 o'clock, the vessel was suddenly wrapped in flames from the bursting of a carboy of varnish on the boiler deck, whilst so sudden was the combustion that the passengers were at once forced overboard, in many instances, without the slightest article to sustain them.

Fortunately the De Witt Clinton had put into Dunkirk, and discovering the Erie in flames, hastened to her relief.

She picked up TWENTY-SEVEN only of the whole number on board, whilst about TWO HUNDRED fell victims to the devouring element. Only one female was saved, as also were the captain and one of the crew.

The Erie, in addition to a full complement of passengers, had on board a large quantity of merchandize for Chicago and intermediate places.

Such were all the particulars we have yet received.

We understand that the Erie was five years old, was built and owned by Mr. Reed, of Erie, Pa., and cost $90,000. She is said to be a splendid and fast boat, and of the first class. She was recently put in complete order, refitted and repainted in fine style. She was a great favorite, and has encountered many a severe gale.

This is the third steamer burnt on the Lake, within our recollection. The Great Western, at Detroit, about a year since, and the George Washington, several years ago, with three hundred passengers.

To show her size, we will give her dimensions:

Length,	180	feet.
Breadth of beam,	27 1-2	"
Extreme breadth,	51 1-2	"
Depth,	12	"

She was of two hundred and fifty horse power, and six hundred tons burthen. Her commander's name is T. J. Titus.

FURTHER PARTICULARS.

Correspondence of the N. Y. Jour. of Commerce.

SYRACUSE, Aug. 11, 1841.

I have just returned from the West, and I hasten to give you the following particulars, which you may rely upon as correct, or nearly so.

The Steamboat Erie, Capt. Titus, left Buffalo for Detroit on Monday evening, with 205 persons on board, consisting of 60 German emigrants, the crew and other passengers. When off Silver Creek, about 30 miles from Buffalo, and 6 from land, the boat took fire and was totally consumed, and all on board were either burnt or drowned, except 27 who were picked up by the De Witt Clinton, some 3 or 4 hours afterwards.

Among the saved are the Captain, one German, one lady, and three of the crew; the rest being passengers. The boat took fire from the explosion of two barrels of varnish which had been placed over the boiler deck, and had become heated. In exploding, a portion communicated with the fire below. The boat had been recently refitted and painted and varnished over inside, and the fire in a very few moments extended over the whole vessel. It was impossible to do any thing for the salvation of the sufferers.

LATER.—The Albany Advertiser of yesterday morning brings us the names of a few of the sufferers, as follows:

Mr. Lines, of Milwaukie, lost—wife saved by a life preserver. Mr. Williams, of Syracuse, saved—wife lost. Mr. Cobb, forwarding merchant of Buffalo, said to be lost.

A letter from Horatio Gates, Esq., of Buffalo, to the Postmaster in this city, says in reference to this sad event: "Our city has not been so wrapt in gloom since the loss of the ill-fated Washington."

The boat was owned by Charles M. Reed, of Erie, Pennsylvania.

The Erie took fire about 8 o'clock, P. M., when she was 6 miles from shore, and 40 from Buffalo, a very high sea running at the time. The steamboat De Witt Clinton reached the boat at 11 o'clock, took off 27 passengers, and waited till morning to pick up bodies.

We have heard of several persons residing in this part of the country, who it is feared were on board, but we forbear to mention names at present. Probably the mail this morning will bring us a complete list of the sufferers.

REPUBLICAN OFFICE, Savannah, August 7, 1841.

Glorious News from Florida.

Co A-Coo-Chee's whole band in—close of the Florida War.—By the U. S. steamer Gen. Taylor, Capt. Peck, arrived here yesterday, we have the gratifying intelligence from Florida that the war, for the ninety-ninth time, may now be considered at an end. Wild Cat's whole band, men, women, children and negroes, 160 in all, have come in at Tampa, and 40 more Indians of another band were on their way, and were expected at Tampa in two days. A gentleman who came on in the Gen. Taylor, says that he does not think another rifle will be fired by the enemy.

When Co-a-coo-chee's family came in, Col. Worth told him he might go on shore from the schooner where he was confined and see them. He refused to go, saying that though he was anxious to see his family, he would not permit them to see him in irons. The Col. finally consented to let him go on shore without his shackles, and after a warm greeting with his family, he dined with the Colonel, and then returned on board the schooner. As soon as his irons were replaced, he told Col. Worth that he had but one request more to make, and that was, *to allow him and his people to go West as soon as possible.*

Correspondence of the Savannah Georgian.

Office of the News, ST. AUGUSTINE, August 3, 1841.

The accounts from the Key West are of the most deplorable nature. The yellow fever is said to be raging at that place, and very fatal; a large number have already fallen victims to it. One of the unfortunate victims is Mr. Langdon C. Henry.

The fever has been still worse at Havannah, and we learn that there are nine American ships now lying in that port with not a soul on board, all having died of the prevailing fever.

We have no further news from Tampa Bay to communicate, since the last intelligence of the Indians coming in very rapidly.

Correspondence of the Journal of Commerce.

PHILADELPHIA, Aug. 16, 1841.

News reached this city yesterday by the barque Iris, from Matanzas, which place she left on the 3d inst., that Nathaniel Cross, the acting American consul at that place had the day previous been arrested and confined in the fort.—The accusation against Mr. C. is that he was cognizant of the death of a girl of ill fame, who died at that place as long ago as last July, and said to have been possessed at her death of several thousand dollars; and that having no legal heirs at the Island, (being a native of the United States,) that he had connived at the dissipation of the property by the deceased girl's comrades. The authorities charge him with misdemeanor in not giving information of the facts to them that the proper steps might have been taken, in the absence of legal representatives, of escheating her property to the government. The allegations as made, Mr. C. wholly denies—stating that he was sent for to write the girl's will, but when he went that he found her in the agonies of death and left without entering upon the duties for which he had visited her—and that she died without knowing aught of her affairs. Several other Americans have been arrested as *particeps criminis*, and are now in confinement. One female died in prison. The information states that the Consul has appealed to the Government at Washington, and that great excitement existed at Matanzas among the American merchants and masters of vessels.

EAST FLORIDA.—On the 18th of July, seventeen Indians came to Tampa Bay from Sam Jones' camp. On the 21st two of the party were allowed to return and communicate with Sam, who they say is the Big Cypress, near the Okeechobee Lake with 150 warriors. These Indians state that many of Sam's party are anxious to come in, and will do so, provided they can get a chance. Col. Worth has sent a BIG TALK to them, and with many strong inducements to prevail on them to come.

A great portion of the troops are sick. White men cannot march with the thermometer at 102 deg., where it now ranges, through bog and mire, bivouac at night amid the deleterious vapors of the swamp, and escape with impunity.

FLORIDA.—TALLAHASSEE, July 30.—The sickness at St. Joseph, rumor says, still continues to rage with unabated violence and mortality. Few of the cases, however, are said to be the yellow fever. Among our own citizens, who went thither to spend the summer months, and who have fallen victims to disease contracted there, it is with heartfelt regret that we chronicle the following deaths:

Mrs. Duval, wife of Gov. W. P. Duval, now absent from the Territory; Mrs. Ward and Miss Georgiana Ward, mother and sister of Maj. Geo. T. Ward, now absent; Mrs. Sibley, wife of Mr. S. S. Sibley, formerly of the Floridian, and Mr. Fleming Hixon.—*Sentinel.*

The Bangor Courier says the farmers along the shore in Lincoln county, have commenced feeding their stock on hay, on account of the low and dried state of their pasture land.

SERIOUS RAIL ROAD ACCIDENT.—On Monday evening, the train of passenger cars from Boston to Worcester came in contact with a cart just below Framingham, which threw the engine and some of the cars from the track, and dangerously injured the engineer, Mr. Guild. His thigh was much bruised and mangled, and he was otherwise injured. He was carried to Framingham and received early medical aid, and we understand there are hopes of his recovery. We understand no other person was injured. The cart and oxen had been left by their driver, while he could get a *jug* filled, and strayed upon the track?—*Reflector.*

ANOTHER MAMMOTH DISCOVERED.—An animal has been dug up in 'Big Bone Lick,' we are informed by the Louisville Messenger, which measures sixty feet in length, in height twenty feet, and is twelve feet broad at the hips! It is called the 'Kentuckian,' and it is said that the owners of the 'Missourian' have concluded to give up their small skeleton as a bad job.

Extract of a letter received in Charleston, dated TALLAHASSEE, E. F., July 27.

Our country has been and still is in a dreadful situation from sickness. You can't imagine our distress. Some of the planters will lose their crops from the sickness in their hands. One of my nephews working 30 hands, has not one at work.—*Balt. Rep.*

A DISGRACEFUL ROW.—A scene took place in this boro' yesterday, which will not be likely to add much to our council's character for regard to the law, whatever it may be their chivalry. The Cumberland valley Rail Road Company commenced a day or two since to erect a toll house at the Harrisburg end of their bridge.

The council asserted that they were encroaching upon the street, and therefore ordered the foundation they were building to be torn down and the cellar filled up. And when this had not the desired effect, a fire company was ordered out to play upon the workmen and fill the cellar with water. The consequence was, a mob was soon gathered on the spot, several fights took place, and several heads were broken. We do not pretend to say or know whether the rail road company were in error or not, but we do know that the council acted most improperly in resorting to the means they did to make the workmen desist. They had a legal remedy in their power and they, as conservators of the borough, should have been the last to violate law and order to an object that might have been effected quietly.—*Harrisburg Chronicle.*

PATIENT LABOR.—The Rev. Wm. Davy, a poor English clergyman, spent thirteen years of unremitting toil in printing with his own hands forty copies of a work written by him, called "A System of Divinity," in 28 vols., 8 vo., each containing 500 pages. No bookseller would undertake its publication, and therefore he printed it himself, and then gave away all the copies.—*Boston Times.*

FATAL ACCIDENT.—As two lads were yesterday evening sporting together, with a double-barreled fowling piece on the Mall, one of them having the gun, was about to snap the unloaded barrel, with a view of driving out a straggling shot, by mistake pulled the wrong trigger, and the loaded barrel was discharged, striking a lad who was standing by in the temple, and dislodging, it is believed, a part of the skull and brain. The lad was brought home senseless, and was not expected to survive. He was a son of Mr. Shubert, of this city, and about 14 or 16 years of age.—*Madisonian.*

THE ILL-FATED ERIE.—There was one deed of heroism on board of this boat, which should not be left unrecorded. A letter from Buffalo informs us that the pilot stood to his post at the wheel, keeping the head of the steamboat to the shore, until he *burned to death.* His name, we believe, was LUTHER FULLER.—*Albany Daily Advertiser.*

MARRIED.

In this city, 15th inst., by Rev. Mr. Turney, Mr. Smith S. Parker, of Andes, Delaware county, N. Y., to Miss Susan Hollister, eldest daughter of Mr. Joseph Hollister.

At Middletown, 5th inst., Rev. Bradford K. Pierce, of Boston, to Miss Harriet N. Thompson, eldest daughter of Mr. Gideon Thompson; on the 9th inst., Rev. Richard S. Rust, Principal of the Ellington School, to Miss Sarah A. Hubbard; and Rev. Henry W. Adams, Principal of the Port Chester, N. Y. Institute, to Miss Adeline E. Hubbard, both daughters of the late Capt. Joseph Hubbard.

DIED.

At East Hartford, 5th inst, Delia, wife of Worcester Alexander, aged 24 years.

At New Haven, 12th inst., Mrs. Elizabeth M. wife of Mr. Theodore S. Sperry, and daughter of Mr. Chas. Burr, of this city, aged 18.

At Norwich, 7th inst., Hon. James Lanman, formerly Senator to Congress, and subsequently a Judge of the Superior Court of this State.

At Wallingford, 7th inst., Mr. Ralph W. Pomeroy, aged 23.

DIED, at North Stonington, on Thursday, the 12th inst., Miss Mary E. Chapman, daughter of Mr. Samuel Chapman, of this city, aged 20 years and 9 months. Her remains were brought for interment to this place and the funeral exercises were attended at the house of her father on Saturday last. She had for several years been a member of the South Baptist Church in this city, and had gained the esteem and affection of her acquaintance by her humble piety and consistent christian deportment. During the last winter she seemed to be greatly revived in her religious feelings, and as far as the state of her health would admit, she manifested an unusual activity and delight in the work of the Lord. In the month of June, she left the city for the purpose of spending a season with her friends in North Stonington, (her native town,) with the hope of regaining her health. For several weeks previous to her death, she was satisfied that she was near her end, and although her hope in Christ was fixed, and she feared not the realities of a future state, the thought of *dying* was attended with a peculiar dread. About three days before her departure, however, her mind became perfectly easy, and she was enabled to look upon the King of terrors with full composure. A short time before she breathed her last, she became motionless, and was supposed by those present to be actually dead. At length, however, she revived, and manifested surprise to find herself still in the land of the living. She immediately commenced conversing with her friends with unusual rapidity, informing them of the views she had just had of her Saviour and pious friends, and expressing regret that she was detained from their immediate society. And after leaving for her relatives a word of exhortation and affectionate remembrance, she calmly fell asleep in death: and we may confidently hope that

"She sleeps in Jesus, and is blest."

Receipts for the week ending Aug. 19.

Rev. A. M. Smith, 1 75; J. Card, 3 50; W. Wilcox, 2 00; Amos Worthington, 12 00; Russel Wheeler, 17 50; L. B. Ward, 8 00; J. Bumsted, 4 00.

The Treasurer of the Convention acknowledges the receipt of Twenty-five dollars from the 2d Church in Groton, for Foreign Missions. J. B. GILBERT, Treas.

August 16, 1841.

NOTICE.—The fifty-second anniversary of the Hartford Baptist Association will be held with the Baptist church in Canton, 2d Wednesday, 8th day of September next, at 10 o'clock, A. M. The introductory sermon, according to appointment will be preached by Rev. Z. Toby, or his alternate, Rev. D. Ives. WM. REID, Clerk.

Wethersfield, August 10th, 1841.

NOTICE.—The second anniversary of the Sabbath School Society of the Hartford Association will be held in the Baptist meeting-house in Canton, Tuesday evening, 7th day of September next, at 7 o'clock. Every Sabbath school within the bounds of the Association, is expected to appoint their delegates to the Association, delegates to this meeting also, and we hope that the delegates will be punctual to attend the meeting the evening previous to the anniversary of the Association. It is earnestly desired and very important that every Sabbath school should return full statistics of itself. At no period in the history of the Association has there been that punctuality with reference to Sabbath school statistics, which is desirable. This year, let us have a brief statement of the real condition of every school within the bounds of the Association.

Wethersfield, Aug. 16, 1841. WM. REID, Clerk.

BOARD OF THE CONVENTION.—The Board of the Convention will hold their regular quarterly meeting at Canton on Tuesday, the 7th of September at 1 o'clock, P. M. The important business to be transacted requires a full attendance. N. A. REED, Rec. Sec.

POETRY.

For the Christian Secretary.

The Baptism.

The following is the production of the lady of a Congregational clergyman of Boston, and a daughter of one of the most distinguished Pœdobaptist divines in New England. It was written soon after she witnessed *a Baptism* by Rev. Mr. Hague. The friends of truth will hail it as one among the many tributes which the ordinance as it was delivered to the saints, is receiving at the hands of the Pœdobaptist branch of Zion. C. W. D.

The morn was holy,
And the God of nature smil'd in majesty
And love, as from the water's brink were heard,
The tones of sweet obedience. Beside
The rural fountain stood the man of God,
Prepar'd to seal the trophies of victorious grace.
And now by limpid waves surrounded, his
Sacred hand he raises, and as a dying
Man to dying men, of pard'ning love he
Speaks. Then, as the saint, in consecrated
Robes attired, in the cold deep consigned,
The pledge of cov'nant grace receives, Amen!
The holy man responds. And now arising,
A pious throng upon the bank, in voice
Of melody, their welcome sing. And to
The throne of heaven, a hymn of praise ascends.
But hush. The dark wave rolls across
The consecrated spot. The happy band
Retire, as from heaven they seek for grace,
And peace, with melting fervency.
And while the Saviour's praises rehearsing,
Led in the wat'ry flood a follower of the Lamb.

MISCELLANEOUS.

Baptist Periodicals.

In a communication published last week, there was an allusion to the ignorance respecting the various Baptist periodicals. This has suggested to us the propriety of mentioning the names and localities of the different newspapers patronized by the Baptists in the United States. Whatever pertains to the influence of the denomination, and its capabilities for spreading the truth, cannot fail to be interesting. As the weeklies are the most numerous we will commence with them.

Zion's Advocate.—*Portland, Maine.*—This is published by Adam Wilson, on a sheet a little larger than the Cross and Journal. It is edited by Joseph Ricker, and is a valuable paper, ably advocating the benevolent enterprises of the day. Not having seen any hints to the contrary, we presume it is well supported by the Baptists in that State.

New Hampshire Baptist Register.—This is edited by Edmund Worth, and printed on a smaller sheet than the preceeding. Price $1 50 per year. It is well worth the patronage of the Baptists in New Hampshire, and doubtless receives it.

Christian Reflector.—*Worcester, Mass.*—This is edited by C. P. Grosvenor, and the principle feature of the paper is its opposition to slavery. The two papers above mentioned, also take bold anti-slavery ground.

Christian Watchman.—*Boston, Mass.*—This is the oldest Baptist paper in the country. Its present editor is Wm. Crowell. It has always been faithful exponent, and an able defender of Baptist principles, and its editorials are generally characterized by courtesy and candor.

Christian Secretary.—*Hartford, Conn.*—This paper is published by Burr and Smith, and is devoted to to the interests of the Baptist cause in Connecticut. Its influence must be salutary wherever it circulates.

Baptist Advocate.—*New York City.*—This is a large and well conducted paper, and from its locality, it promises, if sustained, to become a leading paper in the denomination. The interests of the denomination require such a paper in that place, the spirit and ability with which it is conducted entitle it to patronage, and we trust it will be continued. W. H. Wyckoff, Editor.

New York Baptist Register.—*Utica, N. Y.*—This paper is too well known to need any mention from us. It is the property of the N. Y. State Convention, and has been highly instrumental in the prosperity of that body. A. M. Beebee is, and long has been, its able editor, and its circulation is equal, if not superior to any other Baptist periodical.

The Baptist Record, published at Philadelphia, Pa., is the organ of the American Baptist Publication and Sunday School Society. It is edited by several ministers in Philadelphia, published on a small sheet at $1 00 a year and has quite an extensive circulation.

The Religious Herald.—*Richmond, Va.*—This large and valuable paper is the organ of the Baptists in Virginia. It is edited by Wm. Sands, and receives, as it well deserves, a living patronage from the Baptists in that State.

The Biblical Recorder, edited by T. Meredith, and published at Raleigh, N. C., is supported by the Baptists in North and South Carolina. The editor offers it for sale, with a subscription list sufficient to support the paper handsomely. Independence and spirit have hitherto characterized its editorials.

The Christian Index, published at Penfield, Georgia, and edited by W. H. Stokes, circulates extensively among the Baptists in Georgia, and some other southern states. This and the two preceding papers, defend slavery as a scriptural institution.

The Banner and Pioneer, published at Louisville, Ky., and edited by five or six clergymen in as many different states, is larger and contains more matter than any other religious paper in the country. This and the Cross and Journal are the only Baptist papers west of the Alleghanies,—a section containing at least one fourth of the Baptist denomination in the United States.

There is also the Morning Star, the organ of the Freewill Baptists, published at Dover, N. H. and the Seventh Day Baptist Register, the object of which is indicted by its title, published at De Ruyter, N. Y.

Besides these weeklies there is the Christian Review, a quarterly, the Missionary Magazine, and Sabbath School Treasury, published at Boston, Mass., the Mother's Monthly Journal, Utica, N. Y., and the Sabbath School Gleaner, Philadelphia, all monthly.

These with several anti-effort papers, published in different sections of the country, are all the professedly Baptist periodicals in the United States. Their number is certainly sufficient, and the amount of labor and expenses laid out on them, amounts to all the patronage will justify.—*Cross and Journal.*

From the Tribune.

Lyceum Villages.

Mr. Editor:—At the request of several friends of the plan, I send you the following sketch of the subject, which is attracting increasing attention:

The Object.

To give youth a physical, mental and moral education, and extend a salutary influence through the United States and over the Globe.

Plan.

1. To select a location favorable for the site of a rural village, having reference to health, market, mechanical, horticultural and agricultural operations: secure a tract from 500 to 2,000 acres, sufficiently large that the increased value shall be adequate to the design.

2. To form a corporate Joint-Stock Company, consisting of 1,000 Shares, at $25 to $100 each, bearing interest at 6 per cent. per annum. Let these Shares be taken in different parts of the Union. No more than — to be held by an individual. To be distributed among young persons of good character who wish to invest, as in a Saving's Bank: Mechanics, Teachers and Families, who wish to reside in the village, or who send their children to the Seminary for Education; Teachers and Professional Men deeply interested in practical Education; Business and Influential Men; and such Capitalists as would be likely to bequeath Stock for the support of orphan children, before they shall be able to earn their expenses.

3. The Stockholders to elect annually twelve Trustees or Directors, who shall appoint such Officers, Professors, Teachers, &c., as shall be necessary, and manage the Institution.

4. Let halls of instruction be built; also, workshops be erected and rented to respectable, intelligent Mechanics, who will employ Teachers and Students (unless they have other work) six hours a day, and pay them what they respectively earn. Gardeners and Farmers in the neighborhood will also give employment.

5. Around the Institution on the tract, let building-lots, parks, and small pasture-lots, be laid out with streets and alleys: let the building and pasture or out-lots be appraised and sold sufficiently low to induce settlers, and yet their increased value will cover cost of land, seminary buildings, shops and expenses. The receipts from sales to be divided to Stockholders until the amount of their investment, with interest while it was invested, is returned. Stockholders to have the privilege, if they desire, to invest in another Lyceum Village. Thus, after the original Capital has been returned, the Stockholders own the Institution, which has been created by the increased value and profits of the original purchase. After the return to Stockholders of the original Capital and Interest, the annual dividend of profits will be influenced by advantages of location, enterprise, skill and success of the Institution. A per cent. may be safely calculated upon.

If you desire, I will, in another article, give a brief view of the first Lyceum Village and Seminary, which has commenced operations.

August 5, 1841. H. O. S.

The Robber Released.

Barrabbas sits in sullen despair on the floor of his dungeon, awaiting every moment the appearance of the officer who is to lead him to execution,—when lo! there rushes in a breathless messenger with joy depicted on his countenance, bringing the most incredible intelligence. 'Hail to thee, Barabbas!' he cries out, 'thou art free, thou art free!' and while he speaks he is unchaining the astonished prisoner, and calling him to arise and leave his confinement. In the first moment of astonishment, it seems to the criminal as though he were still dreaming; he then begins to think that he has been permitted for a few hours to walk about the court of his prison, to which he must return after enjoying for a short space the free air of heaven. The messenger, however, assures him anew that he is free, and explains how the thing has taken place. Thus Barabbas learns that the sentence of death no longer impends over his head, for it has been annulled and torn; that he has nothing more to do with offended justice, for he has been restored to the rights of a citizen, and no complaints will henceforth be raised against him; on the contrary, he will be treated as though he never had committed a crime: all this had been done, because another has stood in his place, and suffered death on the cross instead of him. The messenger who brings him this blessed intelligence, withholds nothing, but declares it freely and fully; and is he not in this the type of a faithful herald of the gospel? Yes, ye souls that are weary and heavy laden, a message similar to what the murderer received is now conveyed to you, only far greater and far more blessed. In clear and simple terms we declare, that since the great exchange took place, before the judgment-seat of Pilate on Mount Golgotha, there is no more condemnation for you that are in Christ Jesus. And we entreat you to receive this word in faith and humility, for we speak in Christ's stead, and we bring you the message in the name of God.—*F. W. Krummacher.*

Duties of an Editor.—The Philadelphia Sentinel, whose own editorials are certainly both right toned and instructive, has the following remarks touching the various and varied duties of those who "direct the public press." The preparation of editorials of right tone and instructiveness is a small part of the duty of those who direct the public press. The selections of an editor are quite as indicative of excellence and competency, and quite as potent for good or evil, upon the mass of readers, as the most carefully elaborated production of his own pen and brain. And yet this latter sort of labor is last to be appreciated by the unthinking reader, and often least regarded among his responsibilities by the editor intent upon popular gratification. The best papers that come into our hands, are not those which contain the longest editorials. Dry and pointless as most of them are, we look for aliment and refreshment to the garnered scraps and fragments of a judicious editor's table.

CHILDREN'S CORNER.

True Courage.

"Coward! coward!" said James Lawton to Edward Wilkins, as he pointed his finger to him.

Edward's face turned very red, and then the tears started in his eyes, as he said, "James Lawton don't call me a coward."

"Why don't you fight John Taylor then, when he dares you? I would not be dared by any boy."

"He is afraid, said Charles Jones, as he put his finger in his eye, and pretended to cry.

"I am not afraid," said Edward; and he looked almost ready to give up; for John Taylor came forward and said, "Come on then, and show that you are not afraid."

A gentleman pass ng by, said, "Why do you not fight the boy? tell me the reason."

The boys all stood still, while Edward said, "I will not do a wicked thing, sir, if they do call me a coward."

"That is right, my noble boy," said the gentleman. "If you fight with that boy, you really will disgrace yourself, and will show that you are more afraid of the laugh and ridicule of your companions, than of breaking the commandments of God.

"It is more honorable to bear an insult with meekness, than to fight about it.

"Beasts and brutes which have no reason, know of no other way to avenge themselves; but God has given you understanding, and though it be hard to be called a coward, and to submit to indignity and insult, yet remember the words of the wise man—'He that ruleth his spirit is greater than he that taketh a city.'

"Suppose you fight with this boy, and your companions all call you a brave fellow, what will this be when we are all called to stand before God?

"Many a poor deluded man has been drawn in to except a challenge and fight a duel to show his bravery, and thus displayed to all, that he was a miserable coward, who was afraid of the sneer and laugh of his companions. Rather follow the example of that brave soldier, who when he was challenged to fight said I do not fear the cannon's mouth, but I fear God."—*Juvenile Reformer.*

God's Goodness to Me.

How glad am I!—I was not born
A Hindoo or a slave,
To wander in a state forlorn
Down to an early grave.

I might have been an Arab child,
The Koran taught to read;
Or been an Indian fierce and wild,
In war to fight and bleed.

I might have worshipped at the shrine
Of dreadful juggernaut—
Been thrown to crocodiles and swine,
On some devoted spot.

But no; my favored lot has been
Cast on New England's shore,
Where I am taught the plague of sin,
And Jesus to adore.

Here pious parents every day
Teach me to live for heaven;
And bid me morn and evening pray
That I may be forgiven.

Here none molest or make afraid
Those who delight in prayer;
And all can seek the Saviour's aid,
However poor they are.

And O, what gratitude and love
Should daily fill my breast!
That God should stoop from heaven above
To make me here so blest.

O, I must praise him, and I'll feel
For thousands young as I,
Who never hear his holy will,
And thus degraded die.

Baptism for the Dead.—We neglected to mention last week, says the Warsaw (Ill.) Signal, that a revolutionary soldier was baptized at Nauvoo, on the 4th inst., by one of the Elders, for Gen. Washington; another old soldier was baptied at the same time for Gen. Harrison. The doctrine of the Mormons appears to be, that those who are living must be baptized by one having authority from Joe Smith, or else go to hell; but those who are already dead may be brought out of torment, by a frind or relation receiving the baptismal rites in their behalf.

At a Court of Probate holden at Hartford, within and for the District of Hartford, on the 5th day of July, A. D., 1841.

Present, Seth Terry, Esq., Judge.

On motion of Edwin Caswell, Executor of the last will of Mary Ann Caswell, late of Hartford, within said District, deceased; This Court doth decree that six months be allowed and limited for the creditors of said estate to exhibit their claims against the same to said Executor, and directs that public notice be given of this order by advertising in a newspaper published in Hartford, and by posting a copy thereof on the public sign post in said town, nearest the place where the deceased last dwelt.

Copy of Record,
Nathaniel Goodwin, *Clerk.*
June 16. 18

American and Foreign Bible Society.

Mr. H. S. Washburn, Agent of the New England Sabbath School Union, 79 Cornhill, is authorized to receive moneys, in my behalf, intended for the American and Foreign Bible Society, from Massachusetts, Maine, New Hampshire, and the eastern part of Vermont.

H. Seaver, Agt. Am. and For. Bible Society.
Boston, June 2, 1841.

Sabbath School Books.

The subscribers have just received the "Converted Soldier," or memoir of Josiah McWhinnie, prepared by the New England Sabbath School Union—a very interesting work.

"Hague's Guide to Scripture Conversation.
New England Sabbath School Question Books, vols. 1st and 2d.
Lincoln's Sabbath School Class book.
Malcom's Bible Dictionary.
Ripleys Notes on the Gospel's, with a good supply of books for Sabbath School Libraries, at the lowest prices.
Robins & Folger.

Robins & Folger, have also a valuable selection of books belonging to the Library of a deceased clergyman. Among this collection are many rare and valuable works.

W. S. CRANE, DENTIST.

Exchange Buildings, North of State House.

References.—Messrs. E. & J. Parmleys, J. W. Crane, M. D., J. D. Stout, M. D., B. Bryan, New York.
Hartford, 1841. tf

BOOKS.

Just received and for sale—Library of American Biography. Harpers' Edition.
Glimpses of the past, by Charlotte Elizabeth.
The Flower Faded, a memoir of Clementina, daughter of Baron Cuvier.
Helen Fleetwood, by Charlotte Elizabeth.
The Merchant's Daughter.
Imitation of Christ, by Thomas a Kempis.
Bush's Notes on Exodus.
Egypt, and Arabia Petrea.
Tales for the Young, or Lessons for the heart.
Kirk's Sermons, 3d edition.
Memoir of Father Matthew, with an account of the rise and progress of Temperance in Ireland.
Together with a new assortment of Sabbath school books
ROBINS & FOLGER.
June 25. 180 Main st.

CHARLES ROBINSON,
ATTORNEY AND COUNSELLOR AT LAW
SOLICITOR IN CHANCERY, NOTARY PUBLIC.
COMMISSIONER FOR THE STATES OF NEW YORK AND MAINE.—ALSO AGENT FOR THE NORTH AMERICAN AND HUDSON INSURANCE COMPANIES OF NEW YORK.
Office, corner Chapel and State sts., New Haven.

New Publications.

By the New England Sunday School Union. Lessons of Profit and Stories of Truth. Peep from my Window, or Scenes in the Street. Happy Employments or Trying to be Useful. The Stolen Apple, a story of Truth. Contentment. Stories on Temperance. All the above named books are written in an easy and happy style, and will be found to be a valuable accession to the Sabbath School Library.

The Bereaved Family, or Narrative of Recent Successive deaths in a Minister's Family.

This narrative is from the pen of a Scotch Clergyman, who was himself the subject of the bereavements here described. Out of a family of seven children, four sickened and died in the short space of six weeks. The most of these loved ones gave pleasing evidence of piety. The book will be found interesting to all classes. It has been very highly recommended as an admirable manual for the afflicted, especially to those parents who have been called to bury their children.

The Converted Soldier, or memoirs of Josiah Mc Whinnie. The subject of these memoirs was at the time of his death a member of the Newton Theo. Institution. At the age of 18 years, he enlisted as a soldier in the British army, and was engaged in the service for several years, during which time he experienced religion. The abounding grace of God as displayed in his conversion, and the events of Divine Providence, by which he was led to abandon the life of the soldier, and turn his attention to the work of the Gospel ministry, and an unc mmon consecration to the service of Christ, renders this book one of unusual interest and merit.

It is embellished by a striking likeness of Mr. McWhinnie.

Several new volumes in press which will shortly be published.

Depository, 79 Cornhill, H. S. Washburn, Agent.
April 30.

The above valuable works are for sale in this city by Messrs. Robins and Folger.

Sabbath School Books.

A Further supply of Sabbath School books, including all the later publications of the New England Sabbath School Union, which makes our stock very complete.

Also—a new supply of the Converted Soldier, or memoirs of Josiah McWhinnie. Just received and for sale by ROBINS & FOLGER.
July 2. 16

Cash and Exchange Store.

L. D. FOWLER & CO.

Wholesale and Retail dealears in Groceries, Flour, Grain, Provisions and country Produce, at the Eggleston stand, No. 288 North Main-street.

N. B. Our friends in the city, and from the country, may depend upon finding at all times, choice Groceries at the lowest market prices.
July 2. 3m16

New Question Book.

Just published by the New England Sunday School Union, the third volume of the New England Sabbath School Question Book. It is on the Acts of the Apostles, and has been prepared with much care. Orders from the country will receive prompt attention.

The Union respectfully invite the attention of Superintendents and Teachers to their series of Question books lately published. The two former volumes have been very generally introduced into the schools in the New England States, and to a considerable extent in other States. Thirty-six thousand copies have been sold, and orders for them are daily received. Many commendatory notices of the former volumes have been given.

From the Christian Watchman.

"We believe no book of this kind is better calculated to lead the teacher and his class to a correct, clear, simple and harmonious knowledge of the Bible. When necessary, the simple doctrines have been brought out to the comprehension of the child. The practical application of these doctrines and precepts, must follow from a judicious and faithful use of the book. Hence the happiest results may be expected. We cheerfully recommend the work to the churches, superintendents and teachers of all our Sabbath schools, believing that its introduction will give a new impulse to those who study the Bible, and aid those who instruct. We hope the author will not lay aside his pen till we hear from him again."

From the Zion's Advocate.

"We do not believe there is in existence a book of any thing like the value of this for that class for whom it was prepared It is a decided improvement on the Question books of the day. We hope books for higher classes, as well as more upon other parts of the Bible, of this class, will in due time make their appearance. To all our friends who are in want of Books we feel pleased in recommending so good a volume of questions as the one before us."

"I heartily approve the plan and execution of the New England Sabbath School Question Book, and believe that its use will greatly lighten the labor of the teacher, and enhance the profit of the pupil."—*Howard Malcom.*

The price of each volume is 12 1-2 cents single, $150 per dozen, $12,00 per hundred.

ALSO

The Infant Sabbath School Class Book, containing conversations and hymns adapted to the minds of very young children. By a Teacher. Nos. 1 and 2. Price 60 cts. per dozen.

The Little Child's Catechism, designed for the nursery and Infant Sabbath Schools. Price 42 cts. per dozen.

The above will be found well adapted to the smaller classes of Sabbath school scholars.

H. Washburn, Agent.
Depository, 79 Cornhill.
Boston, May 21. 10w11

For sale by Robins and Folger, of this city.

Christian Union.

The Principles of Christian Union. By Rev. Wm. Hague. Boston, published by Gould, Kendall and Lincoln: 1841.

This is a good little book, 32 mo., 61 pages, done up in a neat style, suitable for carrying in the pocket as an every day companion, and its sentiments will be found of incalculable advantage, if laid up in the heart as the basis of action. Reader, will you buy it? Read it; ponder its sentiments, and carry out its spirit.

Price 25 cents. For sale by ROBINS & FOLGER, and other Booksellers.
June 25.

Cabinet Furniture

The subscriber will apprise the public in general and his friends, and up-town people in particular, that he has on hand, at No. 93 Main st., a very neat and well selected assortment of Cabinet Furniture, which in consequence of reduced expenses, he can afford to sell at prices that cannot fail to give satisfaction to the most economical. Come and see. L. DAVIS.

HARTFORD
Fire Insurance Company.

Office north side of State House Square, between the Hartford and Exchange Banks.

This Institution is the oldest of the kind in the State, having been established more than thirty years. It is incorporated with a capital of One Hundred and Fifty Thousand Dollars, which is invested in the best possible manner. It insures Public Buildings, Churches, Dwellings, Stores, Merchandise, Furniture, and personal property generally, from loss or damage by Fire, on the most favorable and satisfactory terms.

The Company will adjust and pay all its losses with liberality and promptitude, and thus endeavor to retain the confidence and patronage of the public.

Persons wishing to insure their property, who reside in any town in the United States, where this Company has no Agent, may apply through the post office, directly to the Secretary; and their proposals shall receive immediate attention.

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Incorporated for the purpose of securing against loss and damage by Fire only.

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The business of the Company is principally confined to risks in the country, and therefore so detached that its capital is not exposed to great losses by sweeping fires.

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☞ The Ætna Company has agents in most of the towns in the State, with whom insurance can be effected.

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Insurance Company.

Office south side of State street, twenty rods east of the State House, Hartford.

This Company was incorporated by the Legislature of Connecticut with a capital of One Hundred and Fifty Thousand Dollars, for the purpose of effecting Fire and Marine Insurance, and has the power of increasing its capital to half a million of dollars.

The company will issue policies on fire or marine risks on terms as favorable as other offices.

Application may be made by letter from any part of the United States, where no agency is established. The Office is open at all hours for the transaction of business.

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Benjamin W. Greene,	Giles P. Grant,
George R. Bergh,	Adrian Janes.

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Select Hymns.

A new and beautiful edition of the Baptist Select Hymns is now published and for sale by the Subscribers. In this edition, the index of Scriptures, and index of Subjects which were inadvertently omitted in the former edition inserted, and as the whole is new stereotyped, no discrepancy of the kind will hereafter be found in the work. The adaptation of this work to Conference and Prayer meetings, Sabbath schools, Family worship, Tract meetings, &c. &c. gives the book a decided advantage over any work of the kind in use. ROBINS & FOLGER.
June 25. 12w15

Theological Libraries.

Important to Clergymen and Theological Students.

No Theological Library can be considered as complete while destitute of the works of such men as How, Burrow, Bates, Sherlock, Charnock, Taylor, &c. &c. Yet a complete collection of their works, (owing to their scarcity, and the high price demanded for them,) is rarely to be found in the Libraries of the Clergy, or even in those of our Theological Institutions. The same destitution existing in Great Britain, induced the Rev. A. J. Valpy, Editor of the Greek Septuagint, The Family Classical Library, &c., in Connection with the Rev. T. S. Hughes, D.D. examining Chaplain to the Bishop of Peterborough, &c. &c., to commence a re-publication, in an abridged form, of the writings of the Old Divines. The object of abridgment was to reduce the bulk and price of these works so as to place them within the reach of every minister and theological student, and at the same time preserve their marrow and fatness.

"The mode pursued" (we quote one from numerous commendatory notices of the work by ministers and the religious press in England) "is to present the skeleton of the discourse only, retaining the order, the arguments, as it were, the key notes of the original. The abridgment reads continuously and preserves the effect of the whole,"—*Spectator.*

The above very valuable work the subscriber proposes to republish in this country, should sufficient encouragement be given.

CONDITIONS, &c.

1. The work will be issued under the title of the Reprint of the Old Divines, as soon as 300 subscribers are obtained.

2. It will be printed on good paper, with type and page similar to the North American and Christian Reviews.

3. It will be issued quarterly, each number to contain at least 132 pages.

4. At the close of the writings of each Divine, an index containing a list of the texts and subjects will be furnished.

5. The Reprint, for the purpose of placing it within the reach of every clergyman and theological student, will be put as follows; $2 per annum, single copy, to ministers, and two copies for $3, to beneficiaries of Education Societies, and indigent students.

N. B. Students, as above, in any theological institution, shall receive 7 copies for $10, and an additional copy to the person acting as agent.

☞ As an impression has been made that the Reprint was designed to be a republication of the entire works of the Old Divines, without abridgement, Editors connected with the religious press, by giving the above a few insertions would confer a favor upon the subscriber and the public. Those who will do this and forward a single copy of their paper containing the Prospectus, shall receive the work for one year, or $2, the amount of the subscription.

. All communications must be directed, franked or postage paid, to B. Brierly, *North Springfield, Vt.* Write a line like the following and any post Master will frank it.

By request of (here insert your own name) I forward you his name as a subscriber to the "Reprint of the Old Divines." You will direct his copy to (here give your post office address.) Let the Post Master sign and frank it.

B. Brierly.
North Springfield, Vt., April 19, 1841.